THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (MATT. 5 : 16).

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CHRIST THE GREAT EXAMPLE TO MANKIND.

ADDRESS DELIVERED IN THE SALT LAKE TABERNACLE, SUNDAY, FEBRUARY 19, 1922, BY ELDER ALMA O. TAYLOR.

YOUR presence and the motive of your coming place on this position a great responsibility. That responsibility I keenly sense, and because of it I feel weak. It is strange that one could fear so much in the house of his friends, for such I consider those who are gathered here to worship the Lord this day. You are entitled to the Holy Spirit, and it has been invoked upon us all by President Wallace, who led us in the opening prayer, and by that Spirit you are entitled to know the truth. I earnestly hope, my brethren and sisters, that while I stand before you I shall be led by the Spirit to speak the truth. There are a great many messages that might with profit be given to us on an occasion such as this. I have a message which to me is important, and in a feeble way, on several occasions, I have been permitted to attempt the delivery of this message in some of the ward gatherings. While I did not seek this opportunity of speaking in the tabernacle, in response to the invitation of President Penrose and with the permission of the brethren, I trust that I shall be sustained in calling your attention to some old truths in the good old way.

It is not so much how we are born, or how we die, but how we live, that counts. It is true that it is a splendid thing to have the start of a good birth; and it is likewise a very desirable thing to make a glorious ending; but neither birth nor death is the most important; life is the most important—living from day to day and week to week, and from year to year is the thing that, when our record is reviewed, will count. Jesus Christ was at once the preceptor and the exemplar of the correct life. No one before Him and no one since Him has had such a marvelous, wondrous,

miraculous coming. None of us can hope to see again on this earth a duplicate of a birth so magnificent. Usually the Christ's birth is spoken of as a lowly one, an humble one; but to me it has a distinctive glory. It is not lacking in majesty nor in wonderment. It was an event preceded by sign and type and symbol and prophecy. It was an occasion announced by the voice of angels. It was an event heralded by the singing of a heavenly choir; and upon this continent, the record tells us that the sun rose and the light of day was upon the land, and in the evening the sun set but it did not grow dark, and on the following morning the sun rose again and continued until the evening. Thus as a sign of the birth of the Son of God there were two days and one night of continuous light. No such manifestation will accompany the birth of any other man who will come into this world. When Christ died upon the cross the sorrow and the mourning that overcast His friends were but a feeble expression of the feelings of calamity that was in the souls of all those in heaven and upon earth who knew the meaning of that wonderful life. Here upon this continent there was continuous darkness as an evidence of the passing of the Man whose coming had been announced and made known by continuous light, and there were earthquakes which rent in twain the solid rocks of the mountains, and other convulsions of nature, signifying in solemn testimony that the Son of God had died, been crucified according to prophecy, and to type, and symbol, for the salvation of the human family.

Yet, wonderful as the birth was and as important to the salvation of men as was his death, Christ's mission would not have been complete if He had not lived; and that which He did during life is quite as important to you and to me as that which he did in death. Had it not been for His death there would be no hope of eternal salvation for any human being. His death atoned for the sin of our foreparents, whereby death came into the world and we were separated from our God. His death upon the cross was a propitiation for sin and through that all men, though they die, shall rise from the grave to receive the reward to which they shall be entitled according to that which they do while they live; but no one else can expect, so far as this earth is concerned, to follow Christ to the cross. That was a work which He accomplished, at that time, that no one else in this life will accomplish. He did that which was to be done, so far as this earth and its inhabitants are concerned, but once. We do not expect to die to redeem mankind from sin, as Christ did.

But the things that he did from day to day, and hour to hour, that became to us the example of the correct life, the things that He said as He mingled in close fellowship with his friends and with the people of the communities where he traveled and ministered, became the precepts for the perfect life. It would have been a great calamity indeed if the Son of God had just been born that he

might die; but, thanks be to our Father in Heaven, He was permitted to live among us, to touch elbows with us, to understand us by direct contact and to show us that that part of us which is divine may be stimulated to efforts that will exalt us and make us worthy to dwell in his divine presence and the divine presence of God forever and ever, and make efficacious, through His atonement, every single human effort toward betterment and improvement and exaltation. Christ's was the perfect life and a great many of us, in fact all of us, perhaps, may feel that it is useless to hold such a life as an example for us to follow, for we are inclined to look upon Jesus as the Son of God in a peculiar sense, in a distinct sense, in a sense different to the way in which we are the children of God. And that is true. We cannot be as He is, or as He was, in every detail, but we can, if we will, understand some of the principles that went to make up His splendid life, and which make of that life a possible example for us.

To me the elements in Christ's life that are so important to us are four: self-sacrifice, obedience to law, self-control, service; and these four things I desire to commend to our consideration. Christ was a safe leader because he had perfect self-control. Christ was an efficient leader because he knew how to serve. Christ was a successful leader because He obeyed the law. Christ was an inspirational leader because His leadership manifested the greatest self-sacrifice. Christ had great power both over life and over death, but He had such splendid control that He never once thought to use his power for evil. We are living in a day when men, through the development of science, are gaining wonderful control over the forces that operate upon matter. We of all people believe that knowledge is power, and knowledge is expanding at a rapid rate; but the power that comes with that knowledge may be used for good or it may be used for evil. It may be used for beauty or for ugliness. It may be used to build up or to destroy. Consequently, with the increase of knowledge and increase of power, it becomes very vital to the welfare of all mankind that those who have the knowledge and those who wield the power shall have self-control like that of the Master, that they shall not use these great forces for the accomplishment of unholy and evil purposes.

The omnipotence of God is only safe with Him because He is a perfect master of Himself. The omniscience of God is only safe with Him because he not only knows all that is not self, but he knows self also and the knowledge that He has of self and His ability to apply that knowledge to his own mastery makes all knowledge and all power a safe possession in His hands.

When the German people, because of their devotion to certain scientific researches, developed a power and an ability ahead of the usual power and ability of the other peoples of the earth, they exhibited a selfishness in connection with their discoveries, and

they began to throw around them a secrecy that would hold the result of that which they had discovered within the scope of their own use; and, because they were not masters of their own appetites, their own passions and their own emotions, they began to lay plans to use their superior power and knowledge for the accomplishment of their own selfish and necessarily evil ends. And so their advancement, their knowledge, became a menace, because they were not masters of their own passions, and their appetites. Their knowledge and their power became a menace because it was to be used for selfish ends, and not for the blessing of all humanity. So it is that men, nowadays, in the chemical laboratory and in the various schools of research are delving down to greater depths of knowledge. They are reaching out into broader fields of investigation and understanding, and they are discovering things very rapidly. It is equally important that with the advance of science men shall understand themselves and seek to control themselves, lest someone may discover that which, in his hands alone, may prove a serious disaster to all mankind. We need the power not only to control the forces that are without us and around us, that operate upon nature and that move the great masses of matter, but we need the power to control our own appetites, and our own passions, and our own emotions, that the power which is within our grasp shall be used for good, the glory of God, and the blessing of all mankind.

With the increase of knowledge and understanding comes the increase of the responsibility of man, not only to himself but particularly to his fellow-men. The time is past, my brothers and sisters, when in an enlightened age we can imagine that we have the right to live for ourselves alone. Here again, we look to the Son of God, and find in him the example of service and self-sacrifice which we can do well to emulate. He was a Man whose entire thought, whose entire time, whose entire understanding, whose entire power, were devoted to the blessing of his fellows, without any selfish consideration whatsoever. We must seek to understand our responsibility as individuals surrounded by great numbers of people. We must seek to understand our obligations to those who form society. We must seek as nations—and this is not political but religious—we must seek, as nations, not our own selfish ends but the blessing and the glory and the advancement and the increase of all the nations of the earth; for, in the end, when Christ the master shall come again among us, he will be King of all the earth, and we will be his; and we will delight to be ruled by him, for we have had the example in the past and the experience in the past that all his power and all his intelligence and all his energy will be devoted for the blessing of others and not for the aggrandizement of his own self.

Brothers and sisters, the Gospel of Jesus Christ has been given to you and to me for a purpose, and the purpose is that we shall know

how to live as Jesus lived; that we shall know how to be men and women; that we shall know how to serve; that we shall know how to obey the law; that we shall know how to control ourselves. The ugliest thing in the world is made in the image of God—man, when he is a bondsman to his own passions. The loveliest thing in all the world is made in the image of God. That, too, is man, with a wonderful self-mastery like the self-mastery of the Son of God. He who loses control of all those faculties and powers with which God has endowed him, is an animal who may be classed with the beasts; but he who uses the divine endowments that he has received from God, with a splendid control, with a spirit of service and self-sacrifice is one of the most beautiful things, in fact, the most beautiful thing to be found in all this broad world. You are not free if your passions rule you. You may be able to stand up in the midst of society, you may be able to face your fellow-men, looking them in the eye with a great deal of courage and strength and declare your independence, and your freedom from bonds, but you are still a weakling; you are still a servile slave if, when you look into your own self you there discover a passion that is your master. You are only free in the sense that the truth can make you free, when you have succeed in putting the chains of control, not the chains of absolute suppression, not the chains which bind and kill, but when you succeed in putting the chains which control within legitimate bounds on all your emotions, your appetites and your passions; then you are a man, three-thirds a man, full-orbed, splendid, made in the image of God, whose chief characteristic is that he is able to control all others, but no better than he can control himself.

The Gospel has been given to us for the purpose of enabling us to understand what are the proper uses of all those inner feelings and those inner forces that disturb our calmness. This is a time in the history of men when commotion, when unrest, when intrigue, when anger, when selfishness, when crime are rampant, and when we are all standing suspicious of the happenings of the next hour. The Gospel is the one thing that has come into our lives which can enable us in the midst of all this unrest to be calm in the midst of all this uncertainty and this commotion; we can, because of it, feel that our anchor holds fast and safe. This is the time when the Gospel of Jesus Christ, if we will permit it, can calm our turgid feelings and can help us to put the proper grip upon those emotions of anger and hate and strife that are around us and which unconsciously and unbidden come into our own souls. This is the time, brothers and sisters, of all times when the Gospel of the Lord Jesus Christ, if it means anything to you and to me, should mean a very great deal, for it is the way of life. It is the precept of the Son of God which points the way and says "Follow me." The Gospel of Jesus Christ is not a thing that drives from behind; it is a thing that invites from in front, and it is like the

old shepherd who went before his sheep with his staff; he knew all his sheep and called them by name; he went before, and his flock followed after, for they knew that the shepherd led into pastures green, where they would feed and be secure. The Gospel of Jesus Christ is the mighty shepherd that can lead our souls safely to the pastures of eternal food; and there we will be safe from the onslaughts of the enemy and from the commotion and the disturbances of the times. This is the time when men and women who know the Lord Jesus Christ should keep him ever before their eyes, that they shall not contribute to the unrest which Satan is so pleased to see existing in the world.

Now, brothers and sisters, this matter of self-control is the most important matter before us. This matter of being calm in the midst of strife, of knowing how to use all our faculties, all our emotions, all our passions, all our appetites, is the most important job we have to-day, and how are we to get at it? Well, I want to call your attention to a virtue, to a wonderful thing that everyone should seek after and cherish but which, because of abuse, has become a crime. There is one attribute of God that has been so wonderfully manifested in all his dealings with mankind that one of the old apostles thought it advisable and possible to say, when he wished to typify the Son of God in one single word: "God is love." Yet wonderful as love is, supreme as is that virtue, desirable as is that attribute, man can commit more vile crimes in its name than in the name of any other thing; all of which merely illustrates that even a virtue misused may result in sin and death. The power of love may be used for destruction or it may be used for life. The power of love may be used for evil, or it may be used for good. Let us beware, then, that in its name we do no evil, but that we honor it as it is honored by God, that it shall be pure, that it shall be noble, that it shall be an holy thing which will make us beautiful and great in the midst of our fellows; that men may look upon us, in a comparative sense, and say we, too, are love.

(TO BE CONTINUED.)

CHESTERTON AND THE "MORMONS."

WRITING in the *Yorkshire Observer* of March 12th last, Mr. G. K. Chesterton says: "There seems to be a good deal printed in the papers about Mormonism just now, why just now, I do not profess to know. I should have thought that the appropriate time for discussing Mormonism would have been when we were discussing undenominational religion, and how it would be possible to teach an essential Christianity which would reconcile all sects of Christians. It was then ingeniously argued that if the Bible were only read without comment, it would naturally be open to exhaustive criticism. If any Christian can listen to the

Bible and draw his own moral, there seems no reason why he should not listen to the Old Testament and draw the Mormon moral. . . . A Moslem may be a good man in every sense except being a monogamist; he may have four wives, and work for them, and keep them, and be kind to them. He is relatively a very respectable person. On the other hand, a man calling himself a gentleman will seduce his friend's wife, in his friend's house, while he is enjoying his friend's hospitality; and will only figure in a fashionable divorce case and then continue, in the present social chaos, to adorn fashionable society. He seems to me far more disreputable than a Moslem or even a Mormon. But he is not made an object of attack, or, indeed, an object of anything but advertisement by people who are horrified at a Moslem or a Mormon."

A LONDONER WHO IS HAPPY AMONG THE MORMONS.

THE subjoined letter was published in *Lloyd's Weekly Newspaper* of March 12th inst.:

"To the Editor, *Lloyd's Sunday News*.

"Being an Englishman, a non-Mormon, but working and residing among Mormons, I thought the following might be of interest to you:

"I am a butcher by trade, and for some years, down to February, 1920, I resided in Moray Road, Finsbury Park, London, N. After the war I had the misfortune, with a good many more, to be out of work. Learning that conditions were better here I came out, arriving here early in March, 1920.

"After looking round for a week I obtained work in a meat and grocery store owned by a Mormon, for whom I am still working. My employer and his wife boarded my wife after she joined me and myself until we obtained rooms, and would not accept a penny piece in return for their hospitality.

"I am in the heart of the Mormon country, and I assure you that polygamy is neither practiced nor allowed.

"I do know of two cases, and two only, of very old men who have two wives, but they were married when polygamy was in vogue.

"I do not mean to say that all Mormons are above reproach; but, taken as a body, they are among the cleanest-living and finest people in the world.

338 S. 1st East, Provo, Utah, U.S.A. GEORGE RAMSBOTHAM."

LABOUR as well as wait; time ripens the corn, but will not plough the field.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 23, 1922.

EDITORIAL:

WAR AND DEITY.

THERE are many good people in this troubled world who sincerely believe that anything of a warlike character, anything involving violence and bloodshed, is wholly incompatible with the benign disposition and benevolent purposes of Deity. According to their view, God has nothing to do with wars: from first to last they are the work of the Evil One, moving upon wicked men to stir up strife for selfish and sordid ends. Everything peaceful and pleasant comes from Him who is the Prince of Peace; everything of an opposite nature, and especially war, that prolific source of misery and sorrow, is due entirely to the Adversary. It is all well-meant, of course, the object being to forefend Providence against the reproach that these good people fear would lie at the door if it were admitted that He had even a share in what they conceive to be a thing absolutely wrong and unjustifiable.

They overlook the fact that there are two sides to the Divine Character, two distinct and differing phases of God's dealings with mortals; that the Lion as well as the Lamb plays a part in the stirring drama of human progress. The same perfect Being who counseled patience, charity, and the turning of the other cheek, sternly rebuked hypocrisy, denounced wickedness in unmeasured terms, and with wrathful speech and thong of knotted cords drove the thieving money-changers from the Temple. "Blessed are the merciful," said the Author of the Beatitudes. "Love your enemies," enjoined the Redeemer of the world. But what of the earlier proclamation, "Vengeance is mine—I will repay"? That high decree has never been revoked. Jehovah (Jesus) is both Prince of Peace and Lord of Hosts, the God of Sabaoth. These titles all belong to him. Why are they His if he has nothing to do with warlike matters—if such things are independently and exclusively the work of Satan?

Some wars are righteous and just; others wrong and unjust. All depends upon the purpose for which they are waged, and whether or not God sanctions them. All unrighteous wars are the work of Satan and his minions; but all wars are not unrighteous. When Michael and his angels fought against the Dragon

and overcame him, surely it was a righteous proceeding. As for the provocation—that springs another question. Of course, there would have been no war in heaven if Lucifer had not rebelled; but, having rebelled, he had to be put down, and a righteous war was waged for that purpose. The bad conduct of those who make such wars necessary is not to be compared with the commendable acts of those who rise up to vindicate right and vanquish wrong.

We are not to suppose that the Lord delights in war; that He prefers it to peace, or would have aught to do with strife and devastation, if his good and wise purposes could always be accomplished by other and milder means. But if destruction becomes necessary, for purposes of purification, or as a preliminary to reconstruction, as when an old building is torn down to make way for a new one; and if the All-wise be the doer or the director of the deed, who shall question its rightfulness? "Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it?"

Thus saith the Lord: "I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked." There lies the problem in a nutshell. God has decreed wars—decreed them for a purpose. Human iniquity brings down divine retribution, and the wicked are permitted to slay one another—not merely to vindicate justice and avenge the wrongs of the righteous, but to help clear the way for a higher and better order of things. The primal aim of divine punishment is to purify, and if possible save those upon whom "the Great Avenger" lays a chastening hand. To be swept off the earth and ministered to in the spirit, that salvation may follow destruction, is not the worst fate that can befall mortals.

There is such a thing, too, as the righteous slaying the wicked, and doing no wrong, but quite the reverse. When Samuel hewed Agag "in pieces before the Lord," it was an act of justice, a righteous retribution upon an unrighteous ruler, whose sword had "made women childless."

So was it when Joshua conquered the land of Canaan and divided it among the tribes of Israel. Agnostic writers, taking the view that all such wars are wicked, look upon this event as a grave crime. They brand Joshua as a murderer, and charge Jehovah, who commanded Joshua to conquer Canaan, as a violator of his own statutes. After punishing the first slayer of his fellow-man, the fratricidal Cain; and laying down the law to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed," emphasizing it later with the commandment, "Thou shalt not kill," He directed the general of his armies to commit wholesale slaughter and extermination. Therefore was he a murderer and a lawbreaker. Such was the logic of Colonel Robert G. Ingersoll and others of his class.

And what a wretched piece of sophistry it is. How utterly shallow and vain. As if the Giver of life could not take back what He had given—the right to it having been forfeited—without committing a crime! As if the Author and Ruler of the universe could not repeal or suspend one of his own enactments, without being a lawbreaker! Think of it: Colonel Ingersoll, an experienced lawyer, a supposedly profound student of the science of jurisprudence, denying to the Great Law-giver a right inherent in and exercised by the humblest legislative body on earth! To such illogical extremes will men go when they presume to pass judgment upon Providence.

Joshua's war upon the Canaanites was a just war, designed to rid the earth of a corrupt generation, which had forfeited its right to remain longer encumbering the soil, particularly that part which the Creator and Owner of the planet had given to a worthier people. Jehovah's command to clear the ground upon which He proposed erecting a national structure that should stand as a temple of wisdom and light for all succeeding generations, did not impinge upon any command of his previously spoken. Neither is the Divine amenable to the human. "Thou shalt not kill" was a command *from* God not *to* him. He has a perfect right to change his decrees, without asking man's permission or waiting for his approval. His word is superior to all human enactments and to all man's notions of right and wrong. The war waged by Joshua and the hosts of Israel against the wicked and usurping Canaanites, was in every respect justifiable, so far as it was conducted according to Jehovah's command. The same may be said of Israel's war upon the Amalekites, in the days of King Saul, and of many similar wars waged for worthy ends by "the armies of the living God."

The Great War that overthrew the German Kaiser, putting an end to the wicked strife that he was waging, was a just war, a righteous against an unrighteous exertion of military force. It was a war of self-defense on the part of the Allied powers. The God of Justice was in it for the welfare of humanity. Who can doubt that He upheld and sustained the arms that carried it to a victorious conclusion? And if the result shall be even a partial clearing of the way for the introduction or further spread of Liberty's Perfect Law among the spiritually-benighted nations, the mightiest and costliest of earth's conflicts will not have been in vain.

O. F. W.

I USE the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, and excite my devotion to the Deity there preached and adored.—R. BOYLE.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester annual conference was held in the Hulme Town Hall, Manchester, Sunday, March 12th, 1922. President Orson F. Whitney, unable to be present because of a severe cold, was represented by Elders William A. Morton and Elbert R. Curtis. President Leo V. Worsley and all the traveling Elders in the conference were in attendance, together with large gatherings of saints and a goodly number of strangers.

The morning session was devoted principally to Sunday-school exercises. After singing, invocation was offered by Elder John E. Simpson. A quartette, composed of Cyril Fossey, Glen A. Finlayson, President Worsley and Merrill D. Clayson, rendered a sacred number, and the sacrament was administered by Elders Franklin M. Nish and Joseph J. Harrison. Sister Hazel James led in the concert recitation; the story of Joseph Smith's first vision was vividly told by Sister Dolly Howarth, of the Oldham branch; Sister Gertrude Batkin, of the Hanley branch, recited the Articles of Faith; and a detailed account of the work done by the first "Mormon" missionaries in England was given by Sister Cecilia Townsend, of the Hyde branch.

President Worsley expressed deep regret at the unavoidable absence of President and Sister Whitney. He introduced Elder William A. Morton, who said that when Elder Heber C. Kimball and his companions first came to England they found a ripe harvest awaiting them. In a few months thousands of sheaves were gathered. To-day seems to be the gleaning time referred to by the ancient prophet, when "one of a city and two of a family" would accept the truth and cast their lot with the people of God. The subject of prayer was treated impressively by the speaker. He reminded his hearers of what the Prophet Moroni had said concerning prayer: "It is counted evil unto a man if he shall pray and not with real intent of heart." They worship God in vain who draw near to him with their mouths and honor him with their lips while their hearts are far from him.

President Worsley spoke of the splendid work that is being done by the Sunday-schools of the Church; a hymn was sung, and Elder Curtis pronounced the benediction.

At the close of the session a Priesthood meeting was held, at which reports were made by the branch presidents and helpful suggestions given by President Worsley, Elders Briggs, Morton and Curtis.

After luncheon, the officers and members of the Relief Society met and discussed many matters pertaining to their organization.

The afternoon meeting of the conference commenced at 2:30. The musical selections were "Let us all press on in the work of the Lord" and "I'll go where you want me to go." Elder Joseph J.

Harrison offered the invocation. The general, mission and conference authorities were unanimously sustained.

Elder Elbert R. Curtis was the first speaker. He delivered a very clear and pointed discourse on "The Personality of God," proving conclusively by the Scriptures, ancient and modern, that God is a personal Being, possessing bodily parts and spiritual passions; that man was created in His image, and that Christ was His express likeness. The speaker was listened to with marked attention.

Elder F. M. Nish testified to the restoration of the Gospel in these latter days, and told of some of the wonderful things it had accomplished in the short space of one hundred years. It is a vital force in the world to-day, and will be of still greater force in the years to come. It is "the power of God unto salvation," the tree of God's planting, the leaves of which are for the healing of the nations.

Elder Morton delivered a very interesting address, in which he showed the great similarity between the life of Christ and that of the Prophet Joseph Smith, "both despised and rejected of men" because the world did not know them. It has taken the world nearly two thousand years to find out who Jesus Christ is; it may take it as long to discover the truth about Joseph Smith. The same Gospel that was taught by Christ and his apostles, was preached by Joseph Smith, and is now being preached by his followers. Christ sealed his testimony on Calvary, Joseph Smith sealed his at Carthage.

"Count your many blessings" was sung by the congregation, and the benediction was offered by Elder Glen A. Finlayson.

The closing session commenced at 6:30, with a large congregation, among them many non-members of the Church. After the opening exercises, Elder Luke Briggs spoke briefly on Gospel principles, and bore a strong testimony to the divinity of Christ and the mission of the Prophet Joseph Smith. "The morning breaks," was pleasingly sung by Elders Merrill D. Clayson and Glen A. Finlayson.

President Worsley said that in order to obtain membership in the Church of Christ it is often necessary to make sacrifices. Christ had said that he who would not forsake father, mother, wife, children, houses and lands for his sake was not worthy to be his disciple. The Latter-day Saints have received the Gospel freely, and freely they offer it to the world. Its principles are so plain and simple that no one need err in trying to understand them; but only by obedience to them can salvation be secured. It is the fulness of obedience that brings a fulness of glory.

Elder Curtis began his discourse by saying that the Church of Jesus Christ of Latter-day Saints is not founded on books, not on the Bible, the Book of Mormon, or any other record, but on the rock of revelation, the rock on which Christ told Peter he would

establish his Church. It is because of its solid foundation that the gates of hell have not been able, nor ever will be, to prevail against it. The lips of Deity are not sealed, as men have been taught to believe. God is just as willing to reveal His mind and will to-day as in any previous dispensation. The speaker bore a strong testimony to the truth of "Mormonism" and to the divine mission of Joseph Smith.

Elder Morton delivered an inspired and instructive discourse on "The Divine Authenticity of the Book of Mormon. He showed the absurdity of the Solomon Spaulding theory concerning its origin, and proved that the coming forth of the Book of Mormon was a fulfillment of numerous Bible prophecies. Cited the testimony of the eleven witnesses, and declared the testimony of these men is binding on the world. The Book of Mormon, he said, speaks for itself; it rings true.

The congregation sang "Praise to the man who communed with Jehovah," and the benediction was pronounced by Brother Cyril Fossey.

GLEN A. FINLAYSON, Clerk.

FAREWELL TESTIMONIAL.

WEDNESDAY evening, March 15th, a farewell testimonial was given at Durham House, 295 Edge Lane, Liverpool, in honor of Elder James Wotherspoon, retiring Secretary of the European Mission; and of Brother and Sister Sidney Smith and family, who will leave shortly for Cardston, Alberta, Canada. The mission was represented by President and Sister Whitney, Elders William A. Morton, J. Fred Pingree and Elbert R. Curtis; the Liverpool conference by President Harold H. Bennett, and the branch by President Easter and Counselors James and Falconer. Nearly all the members of the branch were present, also a number of friends. A splendid program had been prepared for the occasion, and was well rendered.

President Whitney expressed his deep regret at losing the valued services of Elder Wotherspoon, who had been honorably released to return home on account of ill-health. He greatly admired Brother Wotherspoon's perseverance and unselfishness, his devotion to duty, his loyalty to the Master's Cause, and sincerely hoped that, with his return to America, his health might be restored and he be spared many years to serve God and his fellowmen. Elder Morton also expressed admiration for Elder Wotherspoon, and in behalf of the Mission President and his official family presented the retiring secretary with a beautiful carving set. Elder Wotherspoon responded feelingly. It was with sincere regret that he severed his connection with the European mission and with the Elders and saints in this land. He had found joy in

his labors and in his fellowship with his associates. He thanked President and Sister Whitney and the brethren and sisters at Durham House for their kindness to him, and also for their handsome present. He would carry with him pleasant memories of the days spent among them.

President Easter and Counselors James and Falconer spoke in praise of the good work done by Brother and Sister Smith, the former as an officer in the Sunday-school, and the latter as a teacher in that organization. Brother Falconer, in behalf of the branch, presented Brother and Sister Smith with a fine set of cutlery. They accepted the gift with thanks. They greatly appreciated the love and friendship of their brethren and sisters, and would never forget the happy associations that they had had with them.

Refreshments were served; "God be with you till we meet again" was sung by the assembly, and the benediction was pronounced by President Harold H. Bennett.

THINGS WORTH NOTING.

Utah has the lowest death rate from tuberculosis of any State in the American Union, according to a bulletin issued by the Census Bureau at Washington. The rate in Utah is 39.1 per 100,000 population, while the general average for the entire country is 86.3.

A new epoch was marked in the development of the radiophone in New York, on the 6th inst., when a two hours' conversation was carried on through an ordinary telephone between New York City and the steamer *America*, nearly 400 miles out at sea.

The *Times* states a portable cinematograph has been perfected by Mr. Herbert G. Ponting, photographer of the Scott Antarctic Expedition. The inventor claims that this apparatus will bring motion pictures into the family circle, even as the gramophone and pianola has brought music.

Footsteps of an ordinary housefly booming out like thunder as he leisurely ambled across a piece of paper were heard a few days ago by scientists who visited the Bell Telephone System's research laboratories in New York City. Utilising specially-developed Rochelle salt crystals and an amplifier constructed by the Bell Company engineers, the scientists listened to the promenading of the fly.

"Bad teeth produce insanity," declared Dr. Otto U. King, Chicago, General Secretary of the National Dental Association, in an address delivered recently at Columbus, Ohio, U. S. A. "Bad teeth are a contributing cause to hundreds of cases of youthful incorrigibility, failure to keep up school work, and, frequently, crime. Heart disease is largely traceable to mouth infection. Chronic bad conditions of the teeth invite cancer. Crime is a mental disease, due to physical defects, and one of the most frequent defects is bad teeth, or insanitary moral conditions. The earning capacity of a man is in direct relation to the condition of his mouth."

FROM THE MISSION FIELD.

Social.—A social was given by the Ipswich branch, March 4th, 1922. Games, recitations and musical numbers helped to make the evening very enjoyable. Refreshments were served.

Releases and Departures.—Elder James Wotherspoon, honorably released as Secretary of the European mission, on account of ill-health, and Elder Luke Briggs, honorably released as a traveling Elder in the Manchester conference, sailed for home on the 17th inst. per s.s. *Minnedosa.*

Baptisms.—A baptismal service was held in the Manchester chapel, 88 Clarendon Road, March 11th, 1922, at six o'clock. After the opening exercises, a short talk on the object of baptism was given by Elder Luke Briggs. Two candidates were baptized by Elder Alexander Criddle, and confirmed by Elder Luke Briggs and President Leo V. Worsley.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Sunday morning, March 19th, 1922, per s.s. *Montcalm*: Elders Robert Lee Kenner, Manti, Utah, and Harold B. Crompton, Ogden, Utah, appointed to labor in the London conference; Elder Peter Talboe, Castle Dale, Utah, the Norwich conference; Elders Richard C. Cannon and Fredrick B. Sheets, both of Salt Lake City, the Swiss and German mission; Elder Clinton M. Black, Otto, Wyoming, the South African mission.

Branch Conferences.—A very enjoyable branch conference was held at Glasgow, Sunday, February 12th, 1922. The first session began at 12 noon, the Sunday-school children rendering a splendid program, under the supervision of Sister Jean Blake. President John B. Cummock made a few well-chosen remarks, containing good advice. At 6 p.m. the second session was held. President John Hunter bore a strong testimony, and told of his experiences as a member of the Church in this country for thirty years. The branch authorities and traveling Elders were presented and sustained. Elder John W. Simmons gave an interesting address on the divine authenticity of the Book of Mormon. The necessity of not only believing but of obeying the principles and ordinances taught by Christ and the Apostles was shown by Elder Richard O. Pearce. Elder John E. Ingles exposed the fallacy of the stories published in the "yellow" press of this country derogatory to the Latter-day Saints. Closing remarks were made by President John B. Cummock. A splendid spirit prevailed, and Elders and saints were very much encouraged on seeing the large attendance of investigators and friends. About one hundred and fifty persons attended the meetings.

The Pontypool branch Conference was held at Varteg, March 5th, 1922. The first session commenced at 2:30 p.m., with President Fred R. Morgan presiding. The heads of the various auxiliaries reported their organizations in a splendid condition. Recitations were given by Gladys Thomas and Amy Biggs, of the Sunday-school, also a dialogue by Wilford Biggs and Harold Thomas. Elders Frank Lockyer, Irvin F. Keller and Dean Bench spoke briefly on Gospel themes. At the evening session Elders Leslie D. Naisbitt, Cyril K. Munk, Rex Sutton and Don M. Rees spoke on subjects pertaining to the Gospel. The authorities were unanimously sustained. President Morgan addressed the meeting, dwelling on the beauties of the Gospel, and urging the saints to live their religion. There were in attendance a large number of investigators. The service was greatly enjoyed by all.

DIED.

CAPEWELL.—On January 23rd, 1922, funeral services were held at Darlington, over the remains of Brother John Capewell, who died after a short illness at the age of 73 years. Brother Capewell was a faithful Latter-day Saint, and his familiar face will be missed in the Darlington branch.

JACK.—On Saturday, December 31st, 1921, funeral services were held in the home of Sister Elizabeth Mills, 29 Arthur Street, Hebburn, Newcastle conference, over the remains of Sister Eleanor Jack. Elder John Black and President Osmond C. Crowther were the speakers, and both paid high tribute to the humble, exemplary life of the deceased. She was baptized in 1876.

HURST.—At Ogden, Utah, U.S.A., February 8th, 1922, Thomas Hurst, aged 72 years. Deceased was born in England, April 5th, 1849. Prior to his emigrating to Zion he was an active worker in the Rochdale branch. Funeral services were held in the Thirteenth Ward Chapel, Ogden, Saturday, February 11th, and were conducted by Bishop Howard J. Jenkins. Brother Hurst is survived by his widow and the following children: Martha A. Hurst, Mrs. Lilly H. Bient, Thomas, Wilfred, Eva, Orvilla and William Hurst, also one grandchild.

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